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THE Spirit of Enthusiasm EXORCISED. IN A SERMON PREACHED Before the UNIVERSITY OF OXFORD, on ACT-SUNDAY, *July* 11. 1680.

By *George Hickes* D. D. Prebendary of *Worcester*, and Chaplain to his Grace the Duke of *Lauderdale*.

Printed at the request of Mr. *Vice-Chancellor*, and many others, who heard it Preached.

Disserti sunt multi inter illos, magnæ linguæ, flumina linguarum, numquid Angelicè loquuntur? — omnia illa nihil iis prosunt, quia conscindunt unitatem — Paulus loquitur, si sciam omnia sacramenta, &c. Nemo ergo vobis fabulas vendat, & Pontius fecit miraculum, & Donatus oravit, & Deus ei respondit de Cælo. — Crederem si non divisisset unitatem, nam & contra istos (ut sic loquar) mirabiliarios cautum me fecit Deus meus dicens, in novissimis temporibus. — teneamus ergo unitatem fratres mei, præter unitatem, & qui fecit miracula nihil est. — Proinde fratres mei nemo vos fallat. nemo vos seducat, amitte pacem Christi, &c. August. exp. in Evang. Johan. tract. 13.

LONDON, Printed for *Walter Kettilby*, at the *Bishop's-Head* in St. *Paul's* Church-Yard, MDCLXXX.

To the Reverend Doctor

TIMOTHY HALTON

Provost of *QUEENS-COLLEDGE*, and

VICE-CHANCELLOR

Of the UNIVERSITY of

OXFORD.

SIR,

THIS Discourse, which was so acceptable to You from the Pulpit, comes now in all Humility from the Press to offer it self to your further Acceptance, and Protection, and to the Perusal of all those Learned, and Orthodox men, who desired me to Publish it, as containing some Sober, and wholsom doctrines, which they judged seasonable for the age. I had a mind to satisfie my self in this Subject, and having by Gods blessing upon my enquiries attained to satisfaction in them, I framed my Observations on purpose into a Sermon, to see if happily I could satisfie other mens reasons, by the same Arguments, by which I had convinced my own. And because the Spirits of the Prophets are subject to the Prophets, *I chose to Preach it in that Audience, where are always so many Competent and able Judges of Truth and Error, and what I said on that obscure Subject* (*as* Chrysostom *calls it*) *having been approved therein, I am encouraged to hope, that it will find the like Entertainment in other places, especially among all ingenuous spirits, who are wont to read with unprejudiced minds. But lest any should think, that the Scheme, by which I go in this Discourse, were an* Hypothesis *of my own inventing, I have confirmed the passages in it,*

which I thought would be most surprizing, with good Authorities: because how plausible soever any Notions in Divinity may be, yet they may reasonably pass for suspected, unless they appear to be agreeable to the Sentiments of the Writers of the Oecumenical *Church. To write all things consonantly to Catholick Antiquity is a safe and excellent rule, and it is for adhering to it in her Doctrine and Discipline, that the* Church of England, *and Her Clergy have been always persecuted by the Papists, those* Pseudo-Catholicks *on one hand, and their Instruments, the* Anti-Prelatical *Sects on the other; and because under God the Universities are the support of the Church, therefore have they been decryed for want of Learning by* those, *and want of Virtue and Religion by* these, *although they have been, and are as fruitful Seminaries of both, as any* Schools, *or Universities that are, or ever were in the world. And now having occasion to speak of the Universities, it would be real injustice to your Merits, not to let the world know, how happy ours is in Your Government. I might justly speak great things of Your Severity in punishing of Vice, of the great encouragement you give to Virtue, and Learning, and of your Care and Vigilance both over your own College, and the University, particularly in giving life to the Publick Exercises in the Schools, of which you are in all Arts and Faculties so great a Judge. It is under such Governours as You, that the Muses will flourish in* Oxford, *and that true Learning, and Sound Religion will always be taught therein. And therefore that there may never want a Succession of such* Vice-Chancellours *as You to Govern that Famous University, nor of such Learned Masters, and Scholars, as now adorn it, is the hearty prayer of,*

SIR,

Your most Obliged

and Humble Servant,

GEORGE HICKES.

THE SPIRIT OF Enthuſiaſm EXORCISED.

1 Cor. xii. 4.

Now there are diverſities of gifts, but the ſame Spirit.

THE Diſcourſe, which I intend to make upon this Verſe, will oblige me to explain the moſt obſcure, and difficult paſſages of this Chapter; from the miſunderſtanding of which, and moſt other places of the Goſpel, which ſpeak of the *Spirit*, and *Spiritual* gifts, Impoſtors on one hand, and Enthuſiaſts on the other have raiſed ſuch abſurd and exorbitant doctrines, as are utterly inconſiſtent, not only with the uſe and Authority of the Scriptures, but the Tradition of the Univerſal Church, the Orders of the Miniſtery, and the Study of Divinity, and by conſequence render the Chriſtian Religion, which conſiſts of ſuch Sober and Rational Doctrines, the moſt wild, uncertain,

certain, and unintelligible inſtitution that ever was in the world. But how groundleſs and unwarrantable the Enthuſiaſtical Interpretations of this, and other like places of Scripture are, will appear from the proceſs of this Diſcourſe, in which I intend to treat ſo particularly of the Gifts of the Spirit, as to leave out nothing, which may be ſaid in ſuch a ſhort Diſcourſe, to illuſtrate ſuch an excellent Subject, the knowledge of which is a moſt Soveraign Antidote againſt the poiſon of Enthuſiaſm, which is the Spiritual drunkenneſs, or Lunacy of this Schiſmatical age, and ſo diſtempers the minds of men of the other Communions with extravagant phancies, as to make them more or leſs affect the extraordinary Gifts of the Spirit, and then conceit, like Poets in Religion, that they have them, and are inſpired.

Thus much I thought convenient to premiſe concerning the matter and deſign of this Diſcourſe, in which I ſhall proceed according to this familiar method. Firſt, I intend to ſpeak of the ſeveral kinds of Spiritual gifts, and ſhew which ſort is mentioned in my Text. Secondly, I ſhall treat of the number and variety of them, and explain the nature of each particular gift. Thirdly, I ſhall diſcourſe of the true uſe of them, and ſhew the reaſons, why they were given by God to the Primitive Church, and not to the Churches of latter times. And Laſtly, I ſhall make ſome Practical improvement of the whole diſcourſe.

First then as to the kinds of theſe Spiritual gifts, I know my Text is often miſapplyed by way of accommodation to ſignifie the natural, or acquired gifts of mans mind, which in a Phyſical ſenſe indeed may be called Spiritual, becauſe they tranſcend the Mechanical powers of matter, and proceed more or leſs from the rational ſoul, which is a Spiritual ſubſtance, and as near a-kin in nature to the Father of Spirits as the Angels,

gels, his eldeſt Sons can be. Such gifts and endowments as theſe are *Memory*, *Fancy*, *Wit*, *Eloquence*, and all Organical powers, which are commonly known by the name of *Natural parts*, but more eſpecially the pure intellectual powers of *Apprehending* and *Judging*, *Comparing*, *Ordering* and *Diſcourſing*, many, or all of both which kinds ſome happy Souls poſſeſs in ſuch abundance, and perfection, as gives them, according to *Ariſtotles* obſervation, a natural kind of Superiority over their companions, and fits them to govern, or inſtruct the world.

But then how much ſoever ſome men may tranſcend others in their intellectual capacities, and improvements, we muſt not like the Poets, aſcribe their extraordinary gifts to an higher principle, than the nature of man. For the talleſt Trees are natural, as well as the loweſt ſhrubs; and Gigantick Souls, as well as bodies, how prodigious ſoever their ſtature may be, yet, like *Saul* among his brethren, they are but men, though worthy to be Princes, and differ as much from perſons gifted by inſpiration, as *Goliah* from *Samſon*, *Praxiteles* and *Phidias* from *Bezaliel* and *Aholiab*, or *ſtudied Linguiſts* from the *Apoſtles*, who were inſpired with the gift of tongues.

Indeed all our parts and abilities are the gifts of God, who is the original Author of our nature, and by conſequence of all that belongs thereunto; but the Gifts of which the Apoſtle ſpeaks in this Chapter, are wholly Supernatural, and immediately proceed from the Spirit of God. Gifts that were given to advance humane nature above it ſelf, to raiſe all its Springs above their Fountain, and enable the bleſſed perſons affected with them to ſpeak, and write, and act ſuch things, and in ſuch a peculiar manner, as was impoſſible for men not inſpired to do.

Theſe are the Gifts, or Graces, which the Apoſtle

treats of in this Chapter, as may be proved from the firſt verſe, which is an Introduction to his whole diſcourſe. *Now Brethren* (ſaith he) περὶ πνευματικῶν, *concerning Spiritual gifts I would not have you ignorant. Spiritual gifts*, not ſo called from the ſoul, or ſpirit of man, wherein they were as in their ſubject (for if this had been his meaning, he muſt not have ſaid περὶ πνευματικῶν, but περὶ νοερῶν, or περὶ ψυχικῶν) but the author from whom they came τὸ πνεῦμα τὸ ἅγιον, *the Spirit of God*, whom our Saviour promiſed to ſend to his Diſciples after he aſcended into Heaven; which he firſt of all did on the day of Pentecoſt, when the Holy Ghoſt came down upon them in a mighty ruſhing wind to ſignifie the plentiful Inſpiration of the Spirit, and ſat upon them all in the ſhape of fiery cloven tongues, as ſo many viſible Symbols of the moſt * wonderful act of Inſpiration, which was the gift of tongues.

* Πλέον ἢ πάντων τὸ τῶν γλωσσῶν ἦν παρ' αὐτῆς χάρισμα. *Chryſoſt. Hom. 29. in 1 ep. ad Cor. cap. 12.*

But then there being Two ſorts of Spiritual gifts *common*, and *ſpecial*, we muſt further proceed to enquire which kind of the Two is meant here.

By the common gifts of the Spirit, I mean all thoſe, that all Chriſtians are bound to pray for, and expect, and that are given by God in common to all thoſe who ſincerely deſire them, and labour after them, and that are neceſſary for the Salvation of the Soul.

By Special gifs I underſtand thoſe, which men are not ordinarily bound to expect, and which, unleſs it be in ſome few circumſtances, that ſeldom happen, would be vanity and preſumption to beg of God, and which by conſequence are not neceſſary for the Salvation of the Soul.

Of the former ſort are all the ſaving Gifts and Graces of the Spirit called in the Schools, *gratiæ gratum facientes*, which the Spirit helps to work in mens hearts, as *Faith*, *Hope*, *Charity*, *Purity*, *Humility*, and all other gracious habits of mind, which the Apoſtle calls the fruit

fruit of the Spirit, and wherein the image of God, the Power of Godlineſs, and the Spirit of Chriſtianity truly do conſiſt.

Of the latter ſort are all the Miraculous Unctions of the Holy Ghoſt, called by the Schoolmen, *gratiæ gratis datæ*, ſuch as the *gift of tongues*, *power of working miracles*, *ſigns and wonders*, *the ſpirit of Prophecy*, and the like, which are not neceſſary for the Church, but in certain caſes of ſpecial exigence, and which, when they are neceſſary, are not given, like the other, joyntly to all, but ſeverally to ſome. Such wonderful gifts and graces were thoſe, which *Elias* ſent down with his Mantle upon *Eliſha*, when he aſcended into Heaven, thereby prefiguring the liberal effuſion of the Spirit from Chriſt upon his Diſciples after his Aſcenſion; for as the Apoſtle writes in the 4*th* Chapter of his Epiſtle to the *Epheſians*, *When he aſcended up on high, and led Captivity* (that is, Satan, Sin, and death) *captive, he gave in like manner gifts unto men.*

Both theſe ſorts of gifts agree in this, that they are Supernatural, and freely given by God to men, and therefore both of them are called *gratiæ* in the vulgar Latin, and *Graces* in all the modern tongues, though for diſtinction ſake the former are commonly called χάρισες, and the latter χαρίσματα by Divines. But though both proceed from the ſame Spirit, and ſpring from the ſame Fountain of *Grace*, yet, as I have already hinted, they differ in their *nature*, *extent*, and *uſe*.

Firſt in their Nature: for the former are nothing, but moral vertues inſenſibly wrought in our hearts by the Holy Ghoſt, we our ſelves co-operating therewith. And their proper effect is to ſanctifie our nature, and make us like, and acceptable unto God. But the latter are not of a moral nature, nor capable of moral conſideration, as being either pure intellectual habits, as the gift of Tongues, diſcerning of Spirits, *&c.* or elſe bodily

dily virtues, and powers, as the power of Curing diseases, *&c.* to which the affected person contributed nothing himself, and by which though he were made a more eminent man, or Minister, yet was he not made a * better Christian than he was before. Therefore they did not sanctifie the nature of the person, on whom they were bestow'd, nor render him in the least more acceptable unto God, though they were (some of them more especially) often given to sanctified persons, and so might declare, but not make a man good. I say they were often, but not always given to sanctified persons: for at [a] first the Holy Ghost fell upon all that were Baptized, and Confirmed; the Spirit of Prophecy was given to *Balaam*; the Power of working Signs and Wonders, and of casting out Devils was given to [b] *Judas*, as well as the rest of the Apostles; and therefore saith our Saviour, *Matt.* 7. 23. to this purpose, *Many will say unto me in that day* (that is, the day of judgment) [c] *Lord! Lord! have we not prophesied in thy name, and in thy name have done many wonderful works? and then will I profess unto you, I never knew you, depart from me ye workers of iniquity.* From which place it is evident, that Miraculous gifts are so far from transforming the sinful nature of man, that if they do not find us, they cannot make us good, nor, like a single act of Faith and Repentance, give us a Title to the Kingdom of God.

* *Non omnes Christiani boni dæmones ejiciunt, omnium tamen nomina scripta sunt in Cœlo.* August. in Ps. 130.

a Οἱ πιστεύσαντες ἐν ἀρχῇ δὴ βαπτισθέντες, πάντες τὸ πνεῦμα ἐλάμβανον. *Theophyl. in* 1 *Cor.* 12. 1. διάφορα πᾶσι τοῖς τότε βαπτιζομένοις ἐδίδου χαρίσματα ὁ Θεὸς, ἃ δὴ δὲ πνεύματα ἐκαλεῖτο, *Chrysost. in Epist. ad Rom. cap.* 8. *Hom.* 14.

b Hieronym. in cap. 7. Matth. *Multi mihi dicent,* &c.

c *Si sciam* (inquit) *omnia Sacramenta — charitatem autem non habeam, nihil sum. Nemo ergo vobis fabulas vendat: & Pontius fecit miraculum & Donatus oravit, & respondit Deus ei de Cœlo — contra istos, ut sic loquar, mirabiliarios cautum me fecit Deus meus dicens, In novissimis temporibus, &c.* Aug. tract. 13. in Evang. Johan. Cyprian de unit. Eccles.

Then

Then as for their extent, the latter are not uſeful for all Churches, nor for the ſame Church in all conditions and ſtates; and in the Churches where they were uſeful, they were, as it appears from Eccleſiaſtical Hiſtory, commonly given to the Miniſters more than the people, to children not at all, and ſeldomer to women than to men. But the Saving graces of the Spirit are equally uſeful for the Church in all conditions and ſtates, and are given as much to the people as to their Miniſters, and to women and children, as much as to men, and they are never taken from thoſe, to whom they are once given unleſs they neglect, or abuſe them, and grieve the good Spirit from whom they come.

Laſtly, As for their uſe, the Saving gifts are given to men for their own, but the Miraculous gifts for the good of the Church. By Thoſe we vanquiſh the Devil, and deſtroy his kingdom of ſin within us; by Theſe the Apoſtles deſtroyed his kingdom of darkneſs in the Idolatrous world: By Thoſe we Glorifie God within the Pale of the Church; by Theſe we publiſh his Almighty Power and Glory to thoſe without. Laſtly, Thoſe make us precious in the eyes of God, Theſe make us glorious in the eyes of men. Whereupon Gifted perſons, as it appears from the *4th ch.* of this Epiſt. *ver.* 7. were often tempted by popular applauſe to pride themſelves in their gifts. For this reaſon it was, as the Apoſtle ſuggeſts in the *11th ver.* that God divided theſe Gifts to ſeveral men in ſeveral meaſures and proportions, according as he knew their capacities would bear. For ſuch is the infirmity of humane nature, that the beſt of Gifted men were apt to * glorifie themſelves in their Gifts, and deſpiſe the Un-gifted Miniſters of the Church. For which reaſon there was *given a* ‖ *thorn in the fleſh*

* *Vid. Chryſoſt. Hom.* 29. *in* 1. *Ep. ad Cor. c.* 12.

‖ *Ne extolleretur tanquam*

puero, colaphizabatur tanquam puer.—ſi ergo Apoſtolus potuit extolli magnitudine revelationum, niſi acciperet Angelum Satanæ. qui ſe colaphizaret— vidit Dominus quod texaret eos ſuperbia & potentia miraculorum. Auguſt. in Pſal. 130.

to this bleſſed Apoſtle himſelf, *and the meſſenger of Satan to buffet him, leſt he ſhould be exalted above meaſure through the abundance of revelations, which he received.* And therefore knowing, that theſe miraculous graces were valuable no further, than as they were ſerviceable to the Church, he reproved the *Corinthians* in the laſt verſe of this, and the beginning of the next Chapter for their immoderate ambitious deſiring of them, exhorting them rather to covet, and pray earneſtly for the ſaving graces of the Spirit, as the more deſirable gifts.

From which compariſon, and likewiſe from the ſeveral diſtributions of theſe gifts, of which he treats in this Chapter, it is moſt certain, that he underſtood by them not the ſaving univerſal, but the ſpecial miraculous gifts of the Holy Ghoſt. For as he ſpeaks in the 8*th* and 9*th* verſes, to one was given one Gift, to another another, to a third a third; to every man ſeverally to one greater to another leſs, according as God in his wiſdom ſaw fit. Which cannot be truly ſaid of the Saving Graces of the Spirit, becauſe God muſt beſtow them joyntly, or not at all. God cannot give Humility to one, Purity, or Chaſtneſs to another, and Charity alone to a third, becauſe there is ſuch an inſeparable union and alliance among the Graces of the Spirit (as Philoſophers have obſerved of Moral vertues) that where one is really, there all the reſt muſt be. Which, as I conceive, is the reaſon why the Writers of the New Teſtament expreſs the whole body of Practical Divinity ſometimes by Faith, ſometimes by Hope, ſometimes by Repentance, and ſometimes by Love, becauſe the combination of theſe Saving Graces is ſuch, that the mentioning of one implies all the reſt.

But if this be not ſufficient to prove, eſpecially againſt Enthuſiaſts, that by Spiritual gifts in this place the miraculous ſort of them is to be underſtood, it will undeniably appear from conſidering the number and variety

of

of them, of which I propoſed to ſpeak in the ſecond place. *For there are diverſities of gifts, but the ſame Spirit.*

A great diverſity indeed, for the Apoſtle here preſents us with a liſt of Nine ſorts. *The Word of Wiſdom; the Word of Knowledge; Faith; Gifts of Healing; Working of Miracles; Prophecy; diſcerning of Spirits; diverſe kinds of Tongues; and the interpretation of thoſe Tongues.*

Firſt, The Word of Wiſdom, or the Revelation of the Goſpel, which is called the Wiſdom of God in Chriſt. For as the *Greeks* and *Romans* called the Knowledge of ſecret and excellent things by the name of Philoſophy: So the *Jews* called it by the name of *Chochmah*, or Wiſdom, which ſo often occurs in *Solomons* works. And therefore St. *Paul* in his Helleniſtical ſtyle, which conſiſted in writing of Hebraiſms, or Syriaciſms, in *Greek*, Emphatically calls the knowledge of * Evangelical doctrines and myſteries by the name of *Wiſdom*, and diſtinguiſheth it from the Wiſdom, *i. e.* from the Philoſophy of the world, in the 2d ch. of this Epiſt. 6, and 7. verſes. *Howbeit* (ſaith he) *we ſpeak wiſdom, yet not the wiſdom of this world, but the wiſdom of God in a myſtery, even the hidden wiſdom, the revelation of which, God ordained before the world was unto our*, that is, unto the glory of us the Apoſtles, who were the firſt diſcoverers thereof. To them it was that the Spirit gave the First Underſtanding and diſcovery of the Myſteries of God, and of the Father, and of Chriſt; in whom, as our Apoſtle ſpeaks, *Col.* 2. all the treaſures

* Λόγον σοφίας ἢ ἐπιστήμης, &c. *Sermonem ſapientiæ vocat non eloquentiam ſed veram doctrinam, cujus ipſe etiam divinam Apoſtolus gratiam acceperat, & divus* Johan. *Evangeliſta, & divus* Petrus *Apoſtolorum ſummus. Neque enim potuiſſent homines piſcatores, & manu ſibi victum parantes, & literarum planè ignari conciones habere, & ſcribere, & quæ dicebant, & ſcriptis mandabant virtute maximâ implere, niſi à divino Spiritu veram ſapientiam accepiſſent.* Theodoret. *in* 2 ep. *ad* Corinth. cap. 12.

sures of Wisdom and Knowledge were hid. In him they were hidden, and wrapt up, before they were unfolded by the Apostles, to whom in the 14, 15, and 16. Chapters of St. *John*'s Gospel our Saviour promised his Spirit to comfort and assist them in his absence, to teach them all the things that belonged to the Gospel, to lead them into all truth, to bring to their remembrance, whatsoever he had formerly taught them, and bear witness to the Truth of their Doctrine by his works. Therefore the first, and most principal gift of the Spirit was this, Λόγος Σοφίας, the Revelation of the Gospel, or the discovery of all those excellent truths, the knowledge and belief whereof is Essential on our parts to the New and better Covenant, which God hath made betwixt himself and man. This Supernatural knowledge of the *whole* Counsel of God in the Redemption of the world through Christ, was first given to the Apostles by the Inspiration of the Holy Ghost, and Preached by them to the whole world. Given I say, to the Apostles, for as we read of διαιρέσεις χαρισμάτων, *diversities of gifts* in my Text: So in the next *verse* to it, we read of διαιρέσεις διακονιῶν, *differences of Administrations*, that is, of Ministeries, or Ministers to whom these Gifts belonged. And therefore as the Apostle hath put the *word of Wisdom* first in the Catalogue of gifts: So in the List of Ministers, which answers to it in the 28*th verse*, he hath put the *Apostles* first.

From whence I pass to the word of Knowledge, by which with Dr. *Lightfoot*, and *Menochius*, I understand Prophecy properly so called, or the revealed knowledge of secret, remote, and future things. Of secret things, as of the mind, or will of God, or the thoughts of men; of remote things, as of what was done in other places; or of future things, as of what would be done in times to come. According to this

Inter-

Interpretation you will find, that *Prophets*, which holds the Second place in the List of Ministers, exactly answers to the *word of Knowledge* in the Catalogue of Gifts. *In the Church* (saith he) God hath set First Apostles, Secondarily Prophets. The Spirit of Prophecy properly so called had ceased a long time in the *Jewish* Church before the coming of Christ; but in the *last days*, that is, in the conclusion of the *Jewish*, and beginning of the Christian Church, God poured it out upon all flesh, and their young men saw Visions, and their old men dreamed Dreams, according to the prediction of *Joel* in the 2d chap. which St. *Peter* on the day of Pentecost, when the Spirit descended with all his Gifts, declared was fulfilled to the *Jews*. By this renewed Spirit of Prophecy it was, that the * Prophets in the Church of *Antioch* had it revealed to them by the Holy Ghost, that *Barnabas* and *Saul* should be separated for the work, unto which he had called them; that St. *Peter* ‖ knew, that *Ananias* and *Sapphira* lyed to the Holy Ghost; that * *Agabus* foretold the Famine in the days of *Claudius Cæsar*, and the imprisonment of St. *Paul* at *Jerusalem*; that ‖ *Ananias* knew of the Conversion of St. *Paul*; and that * St. *Paul* told the Centurion before the Shipwrack that not a man in the ship should be lost. Lastly, that St. *John* wrote the Revelation in the ancient Prophetick style, and that many others, of whom we read in ‖ Ecclesiastical History, foretold many strange events.

* Acts 13. 2.

‖ Acts 5. 3.

* Acts 11. 28. 21. 10.

‖ Acts 9. 10.

* Acts 27. 23, 24.

‖ *Euseb. Eccles. hist. lib. 5. cap. 7. & lib. 3. c. 37.*

From whence I proceed to the Third Gift, which is called *Faith*, by which you are not to understand πίστιν δογμάτων, as * *Chrysost.* calls justifying, or saving Faith, (for that was a common gift to which all Christians had an equal title and claim) but πίστιν Σημείων, the faith of Miracles Emphatically so called, because it was a certain supernatural confidence, and assurance wrought by the Spirit in the Soul of a man, by which he was

* *Hom. 29. in Ep. ad Cor. cap. 12. Theophyl & Oecum. & Theod. in id. cap.*

sure he could do such or such Miracles, before he attempted to do them. By this supernatural confidence, and impulse it was, that men knew, as by a sign, when they could work wonders, and when not, and the greatest Operator, whether Prophet, or Apostle durst never undertake to do a Miracle, but when he was assured by the Spirit he could do it. And indeed it was requisite for God by some secret preceeding impression to let the Διδασκάλους or Teachers of the Gospel know, when he would assist them, lest they should attempt to do Miracles when they could not, and so discredit their own Doctrine, and Authority, and dishonour the name of God. Of this sort of Enthusiastical confidence, with which the Spirit filled the minds of men, is that place to be understood in the * 21. *ch.* of St. *Matthew*'s Gospel, *ver.* 21. where our Saviour told his Disciples, *That if they had faith, and doubted not, they should not only do what he had done to the fig-tree, but if they should say to that mountain* (upon which they stood) *Be thou removed, and cast into the sea, it should be done.* And therefore this sort of Faith is here put before the Gift of healing, and working of Miracles, because it consisted in an antecedent impulse to do both.

* As also that in *Matth.* 17. 20. *Luke* 17. 5, 6. *vid. Chrysost. Hom.* 29. *in* 1 *cp. ad Corinth. cap.* 12. —ἀλλὰ τὴν τῶν Σημείων, περὶ ἧς φησὶν, ἐὰν ἔχητε πίστιν, &c. *Theodor. in locum.* πίστιν ἐνταῦθα οὐ τὴν κοινὴν ταύτην, ἀλλ' ἐκείνην περὶ ἧς φησὶ δὴ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν—

Or else by Faith is here to be understood *supernatural courage, and confidence*, with which God was wont to endow the minds of all those, whom he set upon any design, that would find oppositions from Devils or men. This *fiducia*, or undanted courage is called in the New Testament παῤῥησία, which we render boldness, *Acts* 4. 13, 29, 31. But by the ingenious Translator of the *Mons-testament* it is rendered *Constance, fermeté, Liberté, Hardiesse*, and it was an effect of that which the *Jewish* writers call the *Spirit of might*, and as ‖ *Maimonides* observes,

‖ *More, Nevoch. p.* 2. *c.* 38.

ſerves, it was always conferr'd upon the perſon commiſſioned by God after the promiſe of *ittecha Ani*, or *Ehieh Immach*, *Go, and I will be with thee.* Which promiſe as it was ſolemnly made by God to * *Moſes*, ‖ *Jeremiah*, and * others in the Old Teſtament: So was it as ſolemnly made to the Apoſtles by Chriſt in the New. For after his Reſurrection, when he gave them Commiſſion and Authority to Teach, and Baptize all Nations, He ſaid, ‖ *All power is given unto me both in Heaven and earth, Go ye therefore, and teach all Nations, Baptizing them in the name of the Father*, &c. *and lo! I am with you to the end of the world.* Accordingly we read in the *Acts* of the Apoſtles, with what invincible reſolution and courage thoſe poor men appeared before the *Jewiſh* and Heathen Tribunals, and with what aſtoniſhing preſence both of body and mind, they, and * other Teachers of the Goſpel, bore the name of *Jeſus* before the Kings, and Princes, and people of the earth.

* *Exod* 3. 12.
‖ *Ferem.* 1 8.
* *Ezek.* 3. 9. *Deut.* 31. 6, 8. *Joſh.* 1. 5.
‖ *Matth.* 28. 19, 20.
* *Acts* 7.

Under the Fourth miraculous Gift, which is the gift of Healing is comprehended the power of Curing all diſeaſes both of body, and * mind without the help of Phyſick through the alone name of *Jeſus* Chriſt, as alſo the more wonderful power of raiſing the dead. For as inflicting of death is uſually joyned by the Ancients with the power of inflicting diſeaſes: So the power of Curing diſeaſes, and raiſing the dead are uſually joyned together in their ‖ writings as effects of the ſame miraculous gift. Although the latter alſo is often reduced under the Fifth miraculous gift, Ἐνεργήματα Δυνάμεων, which we tranſlate working of Miracles: under which is comprehended the power.

* *Inde jam facultas datur poſſe venenorum virus extinguere, animorum deſipientium labes reddita ſanitate purgare, infeſtis jubere pacem, violentis quietem, ferocientibus lenitatem,* —— Cyprian. Epiſt. ad Donat.

‖ *Alii laborantes aliquâ infirmitate per manûs impoſitionem curant & ſanos reſtituunt, etiam & quemadmodum diximus mortui reſurrexerunt, & perſeverârunt nobiſcum annis multis. Irenæus*, lib. 2. c. 57. vid. Euſeb. l. b. 5. hiſt. c. 7.

power of working ſigns and wonders in the Heavens, of ſilencing, and caſting Devils both out of Men, and Oracles, of inflicting death, as the Prophet did on the Captains of Fifties, and their Companies, and St. *Peter* upon *Ananias* and his wife. Laſtly, the power of inflicting Diſeaſes on the bodies of incorrigible ſinners, as *Paul* did upon *Elymas* the Sorcerer, which in this, and the firſt of his Epiſtles to *Timothy* is called the delivering up to Satan by Excommunication, and perhaps alſo the power of filling the Souls of contumacious ſinners, with ſupernatural horrour, and agonies, which when they are but natural are worſe to be endured, than the moſt intolerable bodily pains.

By Prophecy is not underſtood the gift of Prediction, or knowing remote, and future events. But firſt, the gift of Preaching or expounding the Scriptures by Inſpiration, in which ſenſe it is ſaid in the 4*th verſe* of the 11*th chap.* every man Praying or Propheſying, that is, Praying and Preaching with his head covered diſhonoureth his head. In this ſence Inſpired Preachers are called Prophets in the 14*th chap.* of this Epiſt. *ver.* 29. *Let the Prophets* (ſaith he) *ſpeak two, or three at a time, and let the reſt hear, and judg.* Accordingly *Nebia* the Hebrew word for a Prophet is often rendred in the *Chaldee* Tranſlation by * *Siphra*, and ‖ *Meturgeman* which ſignifies Teacher, and Interpreter, in which ſence the Preachers in the Church of *Corinth* were very properly called Prophets, who Preached, and expounded the Holy Scriptures by Inſpiration from the Holy Ghoſt.

* *Targ. Jon.* 1 *Sam.* 10. 5, 12.
‖ *Targ. Onk. Exod.* 7. 1.

Or elſe Prophecy may be taken, as it often is in the Old, and New Teſtament, for *Praiſing of God by inſpired Hymns and Pſalms.* For inſpired perſons did uſually ſpend their Enthuſiaſm in compoſing of Hymns, and Spiritual ſongs: which is the reaſon we read of ſuch a great number of Divine Poets, or Pſalmiſts among the

the *Hebrews*, as *Moses*, *David*, *Asaph*, *Heman*, *Jeduthun*, and the rest. Hence it is that we read 1 *Sam.* 10. of a company of Prophets, who came down from an high place Prophesying, Singing (saith the * Paraphrast) with Psalteries, Tabrets, Pipes and Harps. And both in that, and the 19*th chap.* where *Saul* is said to have Prophesied among the Prophets; the *Paraphrast* plainly saith he Sang, or Praised God. And according to both these senses of the word *Prophecy* you find Psalms, and Doctrines among the gifts of the Spirit in the 24*th chap.* of this Epist. and the 26 *verse*.

* מְשַׁבְּחִין

But thirdly, Prophecy is put here not only for Preaching, and Praising God by Inspiration, but also for Praying unto him *in publick Assemblies* by ‖ Inspired Prayers. For in the Apostles time there was a Miraculous gift of Praying as well as Preaching, when the Spirit used to seize upon the Souls of men in publick, and affect them in such an extraordinary way as to make them pray for such things, and in such a due manner, as in those times, when as yet the Church had composed no Liturgies, persons not Inspired could not do.

‖ Μετὰ δὲ τήτων πάντων ἦν δὲ εὐχῆς χάρισμα —— *Porro unà cum his omnibus donis erat & precum donum*, quod & ipsum spiritus dicebatur, *quo qui præditus erat* pro plebe universâ preces fundebat. *Quandoquidem enim multa eorum, quæ nobis conducunt, ignoremus, & quæ minime conducunt postulemus, accessit donum precum ad unum aliquem eorum, qui quod communitèr universæ Ecclesiæ conducebat, id ipse* pro omnibus stans postularet, *tum alios edoceret.* Spiritum igitur hic vocat tum donum tale, tum animam eam, quæ donum id susciperet, *quæque apud Deum intercederet, ac gemeret. Qui enim hujusmodi gratiâ dignatus est, is magnâ cum animi compunctione stans, multisq; cum gemitibus mente autem coram Deo prostratus quæ omnibus conducunt petit*, cujus & nunc Symbolum est Minister pro populo preces Deo offerens. *Hoc igitur Paulus sentiens dixit*, ipse spiritus intercedit pro nobis gemitibus inenarrabilibus. *Chrys. in ep. ad Rom. c 8. Hom.* 14. To the same purpose speaks *Theoph.* and *Occumen.* upon the place.

In this sense it was, that the Apostle saith that the Spirit (or gift of the Spirit) helpeth our infirmities. And that the Spirit, or * Inspired person, maketh intercession for us στεναγμοῖς αλαλήτοις, with *unutterable*

* Μετὰ γὰρ πολλῆς κατανύξεως ἵστατο ὁ πνευματικὸς ἄνθρωπος —— *nam magnâ cum compunctione stabat spiritualis ille homo, & multis gemitibus, cujus hodiè signum est* Diaconus stans *intentas supplicationes pro populo effundens.* Theoph. in locum.

sighs

sighs and groans. Likewise (saith he) the Spirit help-our infirmities, *for* * *we know not what we should pray for,* [or in what manner] *as we ought,* but the inspired man maketh intercession for us with groanings which cannot be expressed. Which groanings were the effect of those supernatural raptures, and Enthusiasms, with which the Spirit filled the Souls of these Inspired Orators, often moving them withal to Pray in unknown tongues. Which St. *Paul* Emphatically calls *praying by the spirit,* in opposition to praying intelligibly, or with the understanding, as you may see in the ‖ 14*th chap.* of this Epist. the 14 and 15 *verses,* which the Enthusiasts of this age have so perverted, and abused. This Gift above all others was looked upon as a singular pledge of Gods favour, and as a Seal by which he own'd the Christians to be his *adopted Sons.* And therefore in the 8*th chap.* of the Epistle to the *Romans,* the Apostle calls it the *Spirit of Adoption,* whereby they were moved to cry *Abba Father.* A name as St. * *Chrysost.* and *Theophyl.* observe, by which the *Jews* were no where found to call upon God in Prayer, although they called God ‖ Father, by way of acknowledgment and confession, and therefore the Spirit moving the Christians to invoke God by the name of Father, as our Saviour had directed his Disciples to address themselves unto him before, did thereby bear witness with their Spirits, that they were *the Sons of God.* I pray mark what I say upon the Authority of St. *Chrysost.* who asserts that the *Jews* were *no where* found to invoke God by the name of Father, which must be * restrained to the *Old Testament* and the *Apocrypha;* where

* *Etiam seipsum immiscuit nè sermo odiosus videatur.* Oecumen. in locum.

‖ *Chrysost. & Theoph. in loc.*

* *In locum.*

‖ *Deut.* 32. 18. *Mal.* 2. 10. 1 *Chron* 29. 10. *Is.* 63. 16. 64. 8. *Job.* 8. 41. So Joma c. 8. 9. *dixit R. Akiba beati vos O Israel coram quo purificamini; & quis purificat vos?* Pater vester qui est in Cœlis, *juxta dictum illud & spargam, &c.* Ezek. 36. 25. Sotta cap. 9. 15. *Postquam prædixit futuras calamitates tempore visitationis templi sic erumpit: Cui ergo nitemur* nisi Patri nostro, qui est in Cœlis? quæ verba bis ibi repetuntur.

* For in their Offices which are very ancient, we find God invoked by the name of *Father,* particularly in that solemn Prayer,

where from *Abraham* to the *Maccabeans* we find none that calls upon him in Prayer by the name of *Father*, which makes this Great mans notion very probable, that the Chriſtians firſt invoked God by that title, being thereunto moved by the Holy Ghoſt, who thereby declared to the unbelieving *Jews*, that they were the Sons of God, and his heirs, and coheirs through Jeſus Chriſt. But then ſaith he, as it were correcting himſelf, if they did call God Father in their devotions, they did it, ἐξ οἰκείας Διανοίας, of their own proper motion, whereas the Gifted Chriſtian Orators did it, ἀπὸ πνευματικῆς ἐνεργείας κινήμενοι, by the Spiritual Energy of the Holy Ghoſt, and there was as ſenſible a difference (ſaith he) between calling God Father from thoſe two principles, as between ſpeaking in acquired tongues, and tongues by Inſpiration, or healing by Phyſick, and the gift of the Holy Ghoſt; whereof the latter carried along with them a viſible divine impreſs, and therefore the Spirit which moved the Chriſtians to cry * *Abba* Father in their devotions might well be called the *Spirit of adoption, which thereby bore witneſs with their Spirits that they were the ſons of God.*

which is ſtiled (becauſe it contains Eighteen ſmall prayers) שמונה עשרה and mention whereof is made in the *Miſhna* [*tractat. de Benedictionibus* ברכות *cap.* 4. 3. *Rambam Gamaliel dicit quâlibet die orare debet quiſquam octodecem preces*] one of thoſe prayers beginneth השיבנו אבינו לתורתך *fac nos reverterie Pater noſter ad legem tuam.* Turn us our Father unto thy Law. Another Prayer for the bleſſing of the ſeaſon of the year, which particularly is cited in the *Miſna* in the ſame tract. *cap.* 5. 2. beginneth ברכנו אבינו בכל מעשיינו *Bleſs us*, our Father, *in all the works of our hands.* In the days appointed for penitence which are 10 days, and to ſome 40 before the day of atonement, there are many prayers, which begin אבינו מלכנו *our Father, our King.* But though this title of *Father* be now found in the Prayers of the *Jewes*, yet it is very probable that they being under a ſervile diſpenſation very rarely preſumed to addreſs themſelves unto God by that familiar appellation, till they ſaw that the Chriſtians, who reproached them as *bondmen to the law*, came with ſuch freedom to the throne of Grace.

* *Paracletus ipſe teſtimonium dicit dono quod datum eſt nobis: non enim nos* Abba *ſonamus ſine teſte & à nobis ipſis, verum paracleti donum eſt. & ipſe docuit nos per ſpiritum, id eſt. donum ſic loqui in orationibus.* Theophyl. Rom. 8. 16. See Gal. 4. 6.

From whence I paſs to the *diſcerning of Spirits*, which was as uſeful a gift as any of the reſt. For as in *Egypt* Satan raiſed up *Jannes* and *Jambres*, and other Magici-

ans to contend with *Moses* in working of Miracles: So in the Primitive times of Christianity he raised up several Conjurers, and Magicians, who as the Apostle speaks in his first Epistle to *Timothy*, *Came after the working of Satan with all power, and signs, and lying wonders*, of whom our Saviour propheſying in the 24*th chap.* of St. *Matthews* Gospel said, that *they should shew great signs, and wonders, and deceive if it were possible the very* * *Elect*, that is, *the* * *Church it self.* They had power from the Devil (as St. *John* plainly saith, *Rev.* 13.14. and 16. 14.) to work signs and wonders in the air; to speak diverse Languages; to foretel Plagues and Storms; to tell what was done at a distance; to make fire come down from Heaven; to vomit flames; to walk and fly in the air, and cast out Devils by a compact with *Beelzebub* their Soveraign Prince. And all these things they did to confront the Miracles and invalidate the Authority of the Apostles, and confirm this Anti-Christian doctrine, which was a contradiction to their Gospel, that *Jesus* was not Christ. For this reason they are called in the forecited places Antichrist, and false Prophets, and there were very many of them, both *Jews* and *Gentiles*, as *Simon* called *Magus*, *Elymas* the Sorcerer, the seven sons of *Sceva* the *Jew*, and many more not mentioned in the Scriptures, as *Barchozbah*, and *Apollonius Thyaneus*, who aped our Saviour, as *Pharaohs* Sorcerers imitated *Moses*, in as many Miracles as he could do, and was the Prince of all the Devils Apostles, and the greatest Magician, that ever deceived the world.

* Compare *Ex.* 19. 5, 6. *Deut.* 7. 6. and 14. 2. and 26. 18. with 1 *Pet.* 2. 9. *Col.* 1. 13. *Rev.* 1. 9. and 5. 10. *Matth.* 24. 22.

God therefore in compassion to the state of the Primitive Church inspired the *Governments* in all places with a supernatural Sagacity to discern these *Satanical* spirits, and distinguish their works from those of the Spirit of God. One of the principal rules, which the discerners of Spirits gave to the Church whereby to try the Spirits, was this: that every Spirit, which wrought Miracles

to

to prove that *Jeſus* was the Chriſt, was of God; but every Spirit, that wrought wonders to prove, that he was not Chriſt, or that another was the Chriſt, was a lying Spirit, that Spirit of Antichriſt, which our Saviour foretold his Diſciples ſhould come, and which was in the world in the time of St. *John*, as you may read in the place I cited before, as alſo in his 2 Epiſt. *ver.* 7. Conformably to this St. *Paul* in the *verſe* before my text, lays down the ſame infallible rule that no man that calleth *Jeſus* Anathema, as many Infidels and Apoſtates did, can ſpeak by the Spirit of God. Another rule whereby to try the Spirits was ſubmiſſion, and obedience to the Governours of the Church. *We are of God:* (ſaith St. *John*, 1 Ep. 4. 6.) *he that knoweth God heareth us; he that is not of God heareth not us: hereby we know the ſpirit of truth, and the ſpirit of error.* And *If any man among you* (ſaith St. *Paul*, 1 *Cor.* 14. 37.) *pretend to be a Prophet or inſpired by the Holy Ghoſt, as a ſign that he is truly ſo, let him acknowledge, that the things I write unto you are the Commandments of God.* I queſtion not, but they had other teſts beſides theſe, by which to try the ſpirits, as that every ſpirit which wrought ſigns to confirm any doctrine, which was inconſiſtent with a pure and peaceable life, or the ſober uſe, and rules of moral reaſon, muſt needs be a diabolical Pſeudo-prophetical ſpirit, as I think I could demonſtrate, if I had but time.

From whence I come to ſpeak of the two laſt kinds, viz. of the * *Gift of Tongues*, and which was as wonderful as that, the gift of *Interpreting* thereof. To the underſtanding of which be pleaſed to take notice that the gift of ſtrange tongues was uſually accompanied with ſuch ſtrong Enthuſiaſms, and Raptures, that the affected perſon could not uſe his underſtanding in an ordinary way, ſo as to ‖ interpret, and explain his inſpirations in the audience to which he ſpoke; which was the reaſon that the ſpirit did uſually reveal to * others, who ſtood

* ὁ μὲν τῶ Πνεύματι, ὁ δὲ τῶ Ρωμαίων, ὁ δὲ τῷ Ἰνδῶν, ὁ δὲ ἑτέρᾳ τινὶ παιδεύεται ἰδιώτῃ ἐνδείκνυται γλώσσαν. *Chryſoſt. in* 1 *Ep. ad Cor.* 12. *c. Hom.* 29.

‖ ὁ μὲν γὰρ ἄλλο τὸ τί ἄλλῳ αὐτὸς, ἑτέρῳ δὲ ἑρμηνεῦσαι οὐ δύναται. *Chryſ. ib.*

* 1 *Cor.* 14. 4, 28.

by and understood not the inspired Languages, the matter, which the gifted Oracles spoke, or else by a * new inspiration revealed unto them the things which they had spoken in the unknown tongue, but through the violence of the Enthusiasm had forgot. Which latter Gift, because it was more profitable for the Church, the Apostle in the 14*th chap.* prefers before the former, which the vain *Corinthians* did so much affect.

* 1 *Cor.* 14. 13. ὁ δὲ καὶ ἀμφότερα ταῦτα χαρίσματα ἐκέκτητο ἢ τούτων θάτερον. *Chrys.* in 1 *Cor.* 12. 10

These are the miraculous gifts of the Holy Ghost, which as it appears from the 28. *ver.* of this *chap.* God gave to the difference of Ministeries, or Ministers, *i.e.* to the *Apostles*, *Prophets*, *Teachers*, *Helps* and *Governments* of the Primitive Church. To the *Teachers*, *i. e.* to the more profound and solid sort of Doctors, who answered to the *Scribes* in the Synagogue, and wholly devoted themselves to Preach, and expound the Scriptures, which was an excellent Gift, or Talent, and always esteemed the most useful way of instruction (especially of the ‖ *Jews*) in the Primitive Christian Church. To the *Helps*, *i.e.* to the helpers, or assistants, such as the Evangelists were to the Apostles, as *Silas* to *Paul*, *Mark* to *Barnabas*, or such as the Deacons were to the Bishops, and Presbyters, and the whole Church. And they are called helps by an Hebraism in Greek, as the *Levites* were called in the *Jewish* Church and Language, מסערי לכהנים *helps to the Priests.* By *Governments* are to be understood Governours, for in the Hellenistical style the abstract is often put for the concrete, according to the custom of the *Hebrew*, and *Syriack* tongues, and by Governours are meant the *Apostles and* * *Bishops*, to whom the Gift of discerning Spirits seems to have belonged in a peculiar manner, because the word γυβέρνησις, which is here put for Government, is used by the *Septuagint* to render the Hebrew word *Tachbuloth*, which signifies discerning Wisdom, Prudence, or Counsel, wherein the spirit of Government doth consist.

‖ *Luke* 23. 27. *Acts* 2. *ch.* 28. 23.

* So *Rev.* 2. 2. The Angel of the Church of *Ephesus* is commended for *trying* them, which say they are Apostles, and are not.

Thus

Thus in the *firſt* of *Proverbs v.* 5. where we ſay, *a man of underſtanding ſhall attain unto wiſe counſel,* the *Septuagint* ſaith, ὁ νοήμων κυβέρνησιν κτήσεται, *a man of underſtanding ſhall attain unto Government.* The like may be ſeen *Prov.* 11. 14. and 14. 6.

There were other Miraculous gifts under the New Teſtament, which are not mentioned in this Chapter, and which though properly ſpeaking they did not proceed from the Holy Ghoſt, yet in a large ſenſe may be called *ſpiritual gifts.* Theſe were the *voice from Heaven,* which the *Jews* called *Bath col,* and the appearance of Angels thoſe holy meſſengers of God, and Miniſtring Spirits, who ſometimes acted as Gods Vice-gerents, and * aſſumed his perſon in ſpeaking to men. But though the Apoſtle take no notice of them here, becauſe they were not intrinſecal, and inherent gifts, yet I thought fit to mention them becauſe they were extraordinary, and relate to ſome paſſages in the following part of this diſcourſe.

* *Gal.* 2. 19. *Hebr.* 2. 2.

Thus having given you an account of the number, and diverſities of theſe gifts of the Holy Ghoſt, together with the difference of *Miniſteries* to which they belong'd, I proceed in the Third place to ſhew the reaſons, why they were given by God to the Primitive Churches, and not to the Churches of latter times.

Now this reaſon is to be taken from the wants and neceſſities of the Primitive Church, whoſe *infant-ſtate* required, that God ſhould aſſiſt her with the Miraculous Gifts of the Spirit, till the Goſpel was ſufficiently Preach'd about the Empire; the Scriptures of the New Teſtament compleated; the Temple-worſhip aboliſhed among the *Jews*; Idolatry deſtroyed among the *Gentiles*, and both were united together under Chriſt into one Communion, or Catholick Church. It had been impoſſible for God to bring to paſs all theſe ſtupen-

ſtupendous things in a way conſiſtent with his own Wiſdom, and the freedom of humane nature, without making uſe of theſe, or other fitting means, as wonderful as theſe, to publiſh the Goſpel, and confirm the truth thereof. How ſhould the Jewiſh and Gentile world have believed without Apoſtles, and * Apoſtolical Preachers, and how ſhould the Apoſtles, and Evangeliſts have preached, unleſs they had been inſpired? for their Saviour left them like Orphans, or rather like Scholars of the third Claſſe, before he had revealed all the Goſpel unto them, and therefore it was neceſſary for God to ſend his Spirit the Comforter to ſupply his place among them, to build upon the Foundation, which he had laid, and diſcover the word of Wiſdom in as ample manner unto them, as they were to Preach it about the world. And then becauſe they were illiterate men, that knew no Languages but their own, it was requiſite for him to give them, and their aſſiſtants the gift of *ſtrange tongues*, that they might freely converſe with men of all countries, and Provinces, and Preach the Goſpel through all the world.

* 2 *Cor.* 8. 23. *Phil.* 2. 25.

But then as the Spirit qualified them by infuſed Divinity and Languages to preach: So was it requiſite for him to confirm the Truth of their doctrine by Signs, and Wonders, as by giving them Power to ſilence Oracles, and rebuke Magical ſpirits, to caſt out Devils, heal the Sick, raiſe the Dead, and demonſtrate his ſpecial Preſence in Chriſtian aſſemblies by ſending his Spirit upon private men, and Idiots, and in particular by enabling them to ſpeak in ſtrange tongues, which by reaſon of the rapturous way in which they were inſpired, they could not interpret to the Congregations, in which they ſpoke. This manner of ſpeaking in unknown tongues is different from that, which I mentioned a little before. For the former way of ſpeaking was given to the Apoſtles, and Evangeliſts,

not

not ſo much for a ſign, as to enable them to inſtruct forein nations in the Faith, and it was either a permanent gift, or if it were not, it always came upon them in a calm and gentle manner, inſomuch that they were perfect maſters of their own underſtandings, and could freely converſe with the people, to whom they ſpoke.

But the uſe of the latter was principally * *Signal*, or *Teſtimonial*, like other miracles, and came upon the people, as well as the Miniſters, and that in ſuch a rapturous Enthuſiaſtical manner, that though they underſtood their ‖ own inſpirations, yet they were not able to interpret them to the Church, and therefore to this gift was uſually annexed the more uſeful gift of interpreting tongues, of which I ſpoke before.

* 1 *Cor.* 14. 22.

‖ 1 *Cor.* 14. 4.

All theſe Miracles are called the Teſtimony of the Spirit, particularly, *Heb.* 2. 4. God the ſender of the Spirit is ſaid to have *born the Apoſtles witneſs, with ſigns, and wonders and divers miracles, and gifts of the Holy Ghoſt.* Hither we may alſo refer the *word of Knowledge*, or the gift of Prophecy properly ſo called, which of all the Unctions of the Holy Ghoſt was a particular ſign to the *Jews*, that the Chriſtians were alſo the children of promiſe, upon whom the Spirit of Prophecy came. But then it was requiſite for them upon other accounts, becauſe the diſcovery of things ſecret, and remote, and the prediction of future events was frequently neceſſary for the preſervation of the Chriſtians, and preventing of imminent danger to the Church. Thus *Agabus* ſignifying by the Spirit, that there ſhould be a great dearth throughout all the world, *i. e.* all * *Judea*, the Diſciples at *Antioch* determined before-hand to ſend relief unto their Brethren in *Judea* by the hands of *Barnabas* and *Paul*. So an Angel was ſent to *Paul* to aſſure him, that he ſhould be brought before *Cæſar*, and that God would ſave all the lives in the ſhip for his ſake. By which Revelation he was enabled both to encourage, and

* *Hier.* on *Matth.* 24. 7.

and direct the Sea-men, who had otherwise given up all in despair. Hither I may also refer the prediction of our Lord, *Matth.* 24. 15, and 16. *verses*, which the believing *Jews* remembring, when *Gallus* so providentially raised the siege of *Jerusalem*, immediately went out of it, and fled to the Mountains, insomuch that when *Titus* some months after besieged the City, there was not one Christian in the * place.

* *Euseb. Ecc. Hist. l. 3. c. 5.*

Furthermore the Spirit of Preaching, Praying, and Praising God by Inspiration, or Prophecie improperly so called, was requisite for the state of the Primitive Christian Church, for by this the Circumcision was also convinced, that *God was no respecter of persons, when they saw* to their astonishment, *that on the Gentiles also were poured out the gifts of the Holy Ghost.* This was the reason why the Apostles did by Solemn Prayer, and Imposition of hands confer these, and other gifts of the Holy Ghost upon *Baptized Gentiles*, to convince the *Jews*, that the Christian Religion was to be Catholick, and that Christ was the Saviour of no less than the whole world. Furthermore they were necessary to confirm the Faith, and warm the devotion of the Newly Converted Christians, who were very apt through the delusion of Hereticks, and Satanical spirits to Apostatize, and renounce Christ, as likewise to convince the *Jewish*, and *Gentile* unbelievers, whom curiosity brought to the Christian Assemblies, that *God was in them, and among them for a truth.* Lastly, as St. ‖ *Clement*, who was St. *Paul*'s fellow-work-man, assures us in his first Epistle to these *Corinthians*, who were so rich in spiritual gifts, these and other gifts were sent upon the people as divine indications to the Apostles, whom they should Ordain Bishops, and Presbyters and Deacons in the Cities and Countries which should be converted to the Faith. So the Apostles directed the Disciples to look out among themselves Seven men of honest report, and

‖ κατὰ χώρας οὖν, καὶ πόλεις κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν δοκιμάσαντες τῷ πνεύματι εἰς ἐπισκόπους, καὶ διακόνους, τῶν μελλόντων πιστεύειν, 43. *vid.* & 44.

and full of the Holy Ghost whom they might ordain Deacons. And S. *Paul* in his first Epist. to *Timothy* 4. 14. charged him not to neglect the * gift of the Priesthood, which was given him by Prophecy, and the Imposition of his hands. And accordingly *Eusebius* out of *Clemens Alexandrinus* reports of St. *John*, that he took men to ordain Bishops of the *Asiatick* Churches, τῶν ἀπὸ τῷ πνεύματος σημαινομένων, from among those who were signalized with spiritual gifts. Agreeable to which ‖ St. *Paul* told their Predecessors, that the Holy Ghost had set them over the flock.

* *Calvin Instit. l.* 4. *Cap.* 3. *& in locum.* ‖ *Acts* 20. 28.

Lastly, Because it was impossible to govern the Church more than other Societies and Bodies politick without sensible punishments, God endowed the Apostles, and their Successors with a power of inflicting supernatural diseases, and death upon incorrigible offenders, while for want of assistance from the Secular arm, they had not power to make penal laws for themselves. This supernatural power of inflicting corporal punishments, which usually accompanied excommunication, made the *Apostolical rod* as terrible *as the pestilence that walketh in darkness, and the destruction that wasteth at noon day.* For by it offenders were delivered up to Satan to be tormented, possessed, and killed by him, who is the ‖ ordinary executioner of Gods judgments. And it was so inherent at that time in the Apostolical function for punishing of Scandals, and preserving the Unity and Order of the Church, that God was pleased to second their dreadful Censures in their absence, as well as their presence, as upon the *incestuous Corinthian*, whom this Apostle *delivered up to Satan* in an * Ecclesiastical meeting at *Corinth*, although he was not there. And such a tender regard had God for the Order, and Discipline of the Church, that he concurred with the Apostles in the execution of this power, not only against those who continued obstinately in ‖ incest, * blasphemy,

‖ *Job* 2. 6. *1 Sam.* 16. 14.

* 1 *Cor.* 5. 3. 4. 5

* 1 *Cor.* 5. 3. 4. 5 * 1 *Tim.* 1. 20. 2 *Tim.* 2. 17.

hereſies, and ſuch like ſins, but againſt thoſe alſo, that were prating malitious Schiſmaticks, oppoſers of the Biſhop, and diſturbers of the peace, and order of the Church. Such an one was *Alexander* the Copper-ſmith, and *Diotrephes* in the Church of *Epheſus*, whom S. *John* aſſured the Church he * would remember (*i.e.* cenſure) when he came, for his evil deed. We cannot imagine that our Lord, who came not to deſtroy mens lives but ſave them, would have given the Apoſtles ſuch a power over mens lives, but in order to ſuch a conſiderable end. It was neceſſary, that they, their aſſiſtants, and Succeſſors the Biſhops (who are likewiſe called Apoſtles, 2 *Cor.* 8. 23. *Gal.* 1. 19. *Phil.* 2. 25.) ſhould be inveſted with this power to preſerve their Authority as Governours, and thereby ſecure the diſcipline and government of the Church: which as ſuch is a *Spiritual body politick* conſiſting of Magiſtrates, and Subjects, and ſo ought to have its proper laws. Therefore God, who in his infinite wiſdom could not erect a Society without Governours, nor conſtitute Governours without inveſting them with a ſufficient power of caſting contumacious tranſgreſſours out of their Government, thought fit in the Churches minority to execute judgment upon thoſe, whom they ejected; in which concurrence, I conceive, conſiſted their miraculous power of inflicting ſupernatural diſeaſes, and death. A power more than Imperial, and greater than *Cæſar* could ſhew, which made their Eccleſiaſtical ſubjects reverence their perſons, and dread their diſpleaſure, and by conſequence ſhews, that it was put into their hands in that exigence, as the Sword is put into the hand of the Secular Magiſtrate, that they might be a terror to evil doers, and aſſert their Spiritual government over the Church. This is plain from the ſtory of *Ananias* and *Sapphira* whoſe ſudden miraculous death was a terror to the reſt (for as the text tells us, great fear came upon all the Church) and

* 3 *Epiſt.*

and plainly shews that the Church was not a mere voluntary Society nor the Apostolical authority precarious, but the undoubted Ordinance of God.

From all which I hope it is plain that the necessities of the Primitive Church were the reason, why God gave these gifts of the Holy Ghost to Her, and not to the Churches of later times. And this is apparently asserted by the Apostle in the *4th chap.* of his Epist. to the * *Ephesians*, where after he had spoken of the ‖ gifts, which our Saviour gave in different measures to the several Ministers of the Church, to the *Apostles*, *Prophets*, * *Evangelists*, ‖ *Pastors*, and *Teachers*, saith, *that it was for the perfecting of the Saints, for the work of the Ministery, for the edifying the body of Christ, till they came in the unity of the Faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.* From * whence it is evident, that as the Gospel increased, and the Church grew up, God, like a wise nurse, weaned her by degrees from these miraculous gifts, till at last having arrived at her full stature in Christ, he left her, as Parents leave their children, when they are grown to be men, to subsist without extraordinary helps and supplies. And therefore as the Scriptures increased, God ceased by degrees to discover the doctrines of the Gospel by Inspiration to the Ministers of the Church, and by that time the writings of the New Testament were made up, and the *Scripture-canon* as it were Sealed, the Successors of the Apostles in the time of *Clemens*, *Polycarp*, and *Papias*, (the Disciples of S. *John*) and of *Justin Martyr* pretended to no other way of revelation, or coming to the knowledge of the Christian Religion, than by the ‖ word of God.

And then as the Gospel began to be Preached in *Latin*, and *Greek*, and native *Romans* and *Grecians* were admitted to be Ministers of the Word, the Gift of tongues,

* *Chrysost. in ep. ad Eph. c. 4. Hom. 11.*

‖ Διὰ τὰς δὲ Θείας τὰ χαρίσματα ἀπολαμβάνει ἡ διακονίαν, *Theophyl. upon the place.*

* Εὐαγγελιζομένου ὡς Πείσιλλα καὶ Ἀχίλλας. *id.*

‖ Λέγει τὰς ὑποκάτω— λύσασαι δὲ τὰς προφυλάξεις καὶ ὑποκάτω γενόμεναι. *id.*

* *August. Quæst. ex N. Test.*

‖ *Apostolorum Successores & Discipuli sacrorum Evangeliorum libros, iis qui fidei sermonem nondum audivissent, tradebant.*

which was the firſt of the gifts of the Spirit, began to grow uſeleſs, and ceaſe. Till at laſt Churches being gathered in all Provinces of the Empire, and every Nation having Miniſters of its own, the Goſpel was Preached without Inſpiration in all languages of the world.

The gift of Prophecy properly ſo called continued ſomewhat longer in the Church, becauſe in theſe times of danger, and perſecution, it was neceſſary for Chriſtians (as I ſhewed before) to be forewarned of future events. * *Euſebius* tells us, that *Quadratus* and ‖ *Ammius Philadelphenſis* who lived in the beginning of the Second Century together with the daughter of *Philip* (the *Apoſtle*) had the gift of foretelling things to come, and cites a paſſage out of the dialogue of *Juſtin Martyr* with *Trypho* the *Jew*, wherein he aſſerts that *Prophecy* was ſtill to be ſeen in the Church. *Irenæus* alſo *lib. 2. c. 57.* reckons the Prophetical influx in Viſions, and predictions among the ſpiritual gifts, which he ſaith the Diſciples in that age received in different meaſures for the good of the Church. *Origen* alſo in his Seventh Book againſt *Celſus* mentions this among other miraculous gifts which were then extant. But though at that time the Prophetical ſpirit was ſtill in being, yet it was very extraordinary, and ſoon after ceaſed altogether in the Church.

* *Lib. 3. hiſt. c. 37.*
‖ *Hiſt. lib. 5. c. 17.*

We read of the power of raiſing the dead in the forecited paſſage of *Irenæus*, who ſpeaking of his own time ſaith, *And now the dead are raiſed, and have lived among us many years.* But the gift of healing being ſo beneficial to mankind continued longer in the Church, (as is evident out of * *Cyprian*, and ‖ *Origen*, but little or no mention is made of it after, till the latter end of the Fourth, and beginning of the Fifth Century, when God was pleaſed to work that and many other * Miracles at the tombs, and by the Reliques of Martyrs, which were the laſt Miracles in the Church.

* *Ep. ad Donatum.*
‖ *Lib. 1. contra Celſ.*
* *Chryſ. Hom. 37. in S. Jul. Hom. 43. in S. Mach. de S. Bab. contr. Gentiles Aug. Ep. 137. ad clerum, & plcb. Hippon. Chryſ. Hom. 69. Eu com. Mart. Ægypt. Aug. l. 22. de civ. dei c. 8. lib. 2. retract. c. 23.*

As

As for Miracles (specially so called) they also began to grow scarce about the latter end of the Second Century, after God had sufficiently sealed the truth of the Gospel by them, and in spite of the powers of hell brought the world to embrace the Christian Faith. But yet because there still remained an * Oracle now and then to be silenced, a Pythonist to be exorcised, a Magical spirit to be rebuked, or an insulting and blasphemous Demoniack to be dispossessed, God continued them upon these, and ‖ such like occasions longer in the Church, and yet they too * ceased about the beginning of the Fifth Century when ‖ *Idolatry* was almost quite extinguished, and when the Church built Her Faith not on present but past Miracles, and her *Hieroms*, *Augustins*, and *Chrysostoms* like us were not inspired, but studied Divines.

* *Apollo* gave Oracles in *Daphne* the pleasant Suburbs of *Antioch* in the time of *Constantius*, and *Julian* the Ap. *Chrys. de S. Babylâ Mart. contra Gentiles.*

‖ As upon the building of the *Temple* by the *Jews* in *Julians* time. *Naz. 2. invect. contra Julian. Marcell. lib. 22.* * *Aug. contra Manich. & de ver. relig. lib. 1. retract. c. 13.* ‖ Ἐι δὲ λέγει τις ὅτι καὶ νῦν εἰσι πόλεις τὴν ἴσην δεισιδαιμονίαν ἐπιδεικνύμενας περὶ τὴν τῶν εἰδώλων μανίαν, πρῶτον μὲν ἐναριθμήτους καὶ ὀλίγας ἐρεῖ. *Chrys. de S. Babylâ.*

As for the gift of *Praying*, *and Preaching by the spirit*, there is no mention made of it in the Ecclesiastical Writers, even where they enumerate the rest of the Spiritual gifts. Unless * *Irenæus* comprehend it under the gift of strange tongues, with all sorts of which, he saith, many of the brethren spoke in his time by the Holy Ghost. Neither need we wonder that there is no further account to be found of it out of the Apostles writings, since the Christians might learn what to pray for, and how out of the Scriptures, which are an excellent rule of devotion, as well as Faith, and since that gift was also rendered useless by the ‖ early general use of Liturgies, wherein the Church made Offices for the Sacraments, for the Ordination of Bishops, Priests and Deacons, for the Catechumeni, the Penitents, and Possessed persons, and Supplications and Prayers, and Inter-

* *Lib. 1. cap. 57. Euseb. hist. lib. 5. cap. 7.*

‖ *Cassand. Liturg. Dr. Ham.* View of the new Directory.

Intercessions, and giving of Thanks for all men, for Kings and all that were in Authority in a good and acceptable manner through the name of the only Mediator betwixt God and man, the man Christ Jesus.

Thus exspired these miraculous gifts of the Spirit, the actual communication and exercise of which the Apostle in the 7. *ver.* of this *chap.* calls *the manifestation of the Spirit*, and saith, that they were given to every man πρὸς τὸ συμφέρον, for the benefit and advantage of the Church. But as the Church grew up from an infant to her full stature in Christ, so they grew useless, till at last some sooner, some later, they were quite taken away. This St. *Paul*, who could do all Miracles, foretold in the 13*th chap.* of this Epist. wherein he exhorts the *Corinthians* to covet the saving rather, than the miraculous Graces of the Spirit, because these should, but those should never fail. Charity (saith he) is a gift that never faileth, but other gifts shall, for whether there be * Prophecies they shall fail, or whether there be * tongues they shall cease, or whether there be knowledge it shall vanish away. For we know, what we know by Revelation, but in part, and we Prophesie by inspiration but in part, but when the perfect knowledge of the Christian Religion, or the perfect state of the Church is come, then that which is imperfect and obscure shall be done away. Even as when I was a child I ‖ spake as a child, I * understood as a child, I thought and conceived things as a child, but when I became a man, and to the full use of my reason, I put away childish conceptions and things. For now we see Divine Revelations as the Prophets did of old, in a dark Enigmatical manner, and by Symbolical representations of things upon the fancy as in a glass, but then in the adult state of the Church, we shall see them after the *Mosaical* manner in a more rational way and

* *Si enim Prophetiæ, & linguæ sunt propter susceptionem fidei. fide undiq; explicatâ, tanquam superflua cessabunt in præsenti, maximè autem in futuro. Theoph.*

‖ *Dicit* ἐλάλουν *tanquam ad linguas referat. id.*

* *Hoc ad prophetiam referre videtur. id.*

and more accommodate to humane nature, as it were face to face. Now I know them imperfectly, but then I ſhall know them clearly, even as I am known. To conclude, there are three permanent gifts, Faith, Hope, and Charity; but the moſt excellent of theſe is Charity.

Having thus diſcourſed Firſt of the kinds of Spiritual gifts, and Secondly of the number, and variety of that miraculous ſort, which is underſtood in my text, and having in the Third place ſhewed the reaſons, which moved God to give them to the Primitive Church, and not to the Churches of latter times, I proceed in the laſt place to make ſome improvement of the whole diſcourſe.

Firſt then I deſire you to reflect on the difference betwixt the Saving, and Miraculous gifts of the Spirit, and then to conſider how much more excellent, and deſirable the former are, than the latter, and how much rather you ought to covet theſe than thoſe, although they were extant yet in the Church. As for theſe they neither ſuppoſed any ſaving Grace in the gifted perſon, nor brought any along with them, nor drew any after them, but as * S. *Chryſ.* compares them to riches, ſo like riches they tempted men to ‖ Pride, Vanity, and contempt of their Governours, as alſo to * envy, and hate one another, ſo that this Apoſtle was fain to make uſe of the ſame Apologue, to allay the envy of ſome and the grief of other *Corinthians* (who had none, or not ſo many, or not ſuch ſpiritual gifts, or not to ſuch a degree as others had) as *Menenius Agrippa* did to appeaſe the Commons of *Rome*, by comparing the body politick of the Church to the natural body; which cannot be all head, hand, or eye, but hath ſeveral members ſome more honourable than the other, and all conſpire to the good of the whole. Nay ſo inconſiderable are theſe gifts in themſelves, and ſo unprofitable to any Chriſtian, as

* 1 *Cor.* 12. *Hom.* 29.
‖ *Chryſ. in Eph.* 4. *Hom.* 11.
* *Theoph.* on 1 *Cor.* 12. 1.

as to his main concern, that * like the ſun and rain they were given to good and bad, and when they were given to a truly good Chriſtian they could not ſecure him in a ſtate of Grace, for they could not reſtrain theſe *Corinthians* from many grievous ſins, with which the Apoſtle chargeth them, nor, as it appears from *Heb.* 6. 4, 5, 6. *verſes*, keep others from a final Apoſtaſie from Chriſt. This, I ſuppoſe, was the reaſon, why our Saviour, when his Diſciples returned with joy, ſaying, *Lord, even the devils are ſubject unto us in thy name*, anſwered them thus: ‖ *Rejoyce not in this that the devils are ſubject unto you, but rather rejoyce that your names are written in the book of life.* To the ſame purpoſe ſpeaks this Apoſtle to the vain *Corinthians*, who valued themſelves ſo much upon the account of their ſpiritual gifts. * Though, ſaith he, I could not only ſpeak with all the tongues of men, but expreſs my thoughts like Angels, and have not Charity, I ſhould be no better than a muſical inſtrument of braſs, or a tinkling Cymbal. And though I had the gift of Propheſying, and underſtood all Myſteries, and had all knowledge revealed unto me, and though I had the higheſt degree of miraculous Faith, ſo that, as our Lord ſaid, I could remove mountains, and yet had no Charity with them, I ſhould be good for nothing, nor become in the leaſt more acceptable to God. The tongues of men or Angels, to ſpeak in the Apoſtles phraſe, could have ſaid nothing more plain or emphatical to ſhew how much more excellent the ſaving graces of the Spirit are, than the miraculous gifts, which can neither render us like God, nor qualifie us for the enjoyment of him, and which gave no intrinſecal worth to the perſons, who formerly had them, nor made them more uſeful for the Church, than acquired gifts, which are the ordinary means of Faith, and Repentance, make us. Suppoſe thou knoweſt the Goſpel, like the Apoſtles, by Inſpiration, what then?

* *Reſponſ ad quæſt. 5. ad. Orthodox. in Juſtin Mart. Auguſt. de Serm. domini.*

‖ *Luke* 10. 17, 18, 19 20. *Aug. in Pſal.* 130.

* *Aug. tract.* 13. *in Evang. Joh. qui habet ſpontaneam ſponſus eſt.* Cyprian. de unit. Eccleſ. *Nam & profectare & dæmonia excludere, & virtutes magnas in terris facere, ſublimis utique, atque admirabilis res eſt, non tamen regnum cœleſte conſequitur quiſquis in his omnibus invenitur, ſi non, &c.*

then? another Miniſter, who knows it by reading and ſtudy is as capable to ſerve the Church as thee: and beſides if thou art, like a vain *Corinthian*, ambitious of Inſpiration, know that it will add nothing to the reputation of thy parts, for an inſpired man is but the veſſel to the treaſure, the very inſtrument and Machine of the Holy Ghoſt, who can ordain ſtrength out of the mouths of babes and ſucklings, and make a child, or an idiot, preach as well as thee.

Or ſuppoſe thou hadſt the ſpirit of Prophecy, what then? The knowledge of things paſt being as excellent in it ſelf, and generally more uſeful to the world, than the knowledge of things to come, the hiſtorian would have as much to boaſt of as thee. Nay hiſtorical knowledge hath the advantage above the Prophetical, not only in this, that it is more clear and diſtinct, but that it extends a great deal farther, for the greater face of *Janus* hath long been ſet behind, to ſignifie unto us, that the world is grown old, and that many more ages are gone than are to come. But it is an honour to be a Prophet of God? and it is a greater honour to be a Miniſter of the Goſpel, the ſervant of *Jeſus* Chriſt; but if thou knoweſt the burden and pangs of * Prophetical viſions, and the terror of Prophetical dreams, thou wouldſt, like ſome of the greateſt Prophets of old, deſire God to conſer that honour on ſome other man.

* *Dan.* 10. 8. *Oſe.* 15. 12. *Ezek.* 3. 14. *Iſ.* 21. 3. *Habak.* 3. 2. *Jerem.* 23. 9.

But thou wouldeſt have the gift of healing, why ſo? Is it that thou wouldſt take pleaſure in doing good? for the ſame reaſon thou mayeſt wiſh, that all thy Fiſhponds were pools of *Bethesda*, or that thou hadſt all the riches of the world: but if thou haſt but Chriſtian Charity, and loveſt thy neighbour, *i. e.* mankind, as well as thy ſelf, thou art as excellent a Chriſtian, and as acceptable to God, as if thou wert an inſpired *Æſculapius*, and hadſt Cured all the Hoſpitals in the world. Or what if thou hadſt this wonderful beneficial gift? Thou haſt

contributed nothing to the having of it, for the bones of *Eliſha*, and of the * *Milan Martyrs* had that, as well as thee.

* *Gervaſius, & Protaſius. Aug. lib. 2. de civ. dei c 8. retract. 1. c. 13.*

But perhaps thou haſt a mind to the gift of tongues? What if thou hadſt it? an acquired linguiſt would do the Church as much ſervice as thee, and would really have more reaſon to boaſt of his learning, for God can make an Oracle of an *Aſs*, and Timber and Stones ſpeak *Latin*, *Hebrew*, and *Greek*.

But if thou couldſt do Miracles: what if thou couldſt? *Hereticks* have done them, and *Judas* did them, and yet was the worſt of men, and many ſhall ſay unto me in that day, *Lord! Lord! have we not propheſied in thy name, and in thy name done many wonderful works? and then I will I profeſs unto them, I never knew you, depart from me ye workers of iniquity.*

But thou art a Miniſter, and wouldſt fain preach by inſpiration, why ſo? not out of *Corinthian* vanity, and oſtentation: for then thou art a vain-glorious man; but becauſe thou haſt a deſire to convert more ſouls; but alas, thou art not ſure of that, for the words of this inſpired Apoſtle were a ſtumbling-block unto the *Jewes*, and a ſcandal to the *Greeks*, even the ſavour of death unto many, who heard him. And the Souls of thouſands, who heard inſpired Sermons from Chriſt, and his Apoſtles, and ſaw them alſo work Miracles, lye roaring now in the flames of hell.

But to pray by the Spirit is a moſt deſirable gift; ſo it would be indeed if thou like the Novice-converts of old knoweſt not *how*, nor *what* to pray for as thou oughteſt. But thou canſt cry *Abba*, *Father*, without inſpiration, and thou mayeſt make prayers, and ſupplications, and interceſſions, and giving of thanks for all men without inſpiration, which, if thou hadſt it, would not make thy prayers more excellent in themſelves, or more acceptable in the ſight of God. For whoſoever hath a devout

devout Soul, and approaches God with that reverence, which is due to his infinite Majesty, and heartily asks, what he would obtain in the name of *Jesus* Christ, his conceived, nay his *book* devotion shall prevail as much at the Throne of Grace, as if it were inspired. But inspired prayers are a Testimony of God's love? so generally speaking I believe they were, but so are crosses, and afflictions (which immediately proceed not from our own sin and folly) and yet thou art not desirous of them, although they are signs of Adoption, or publick testimonials by which God hath declared to his Church, (which he never did of inspired persons) that * afflicted men are not Bastards, but Sons. From all which it appears how much more excellent, and desirable the saving Graces of the Spirit are, than all these pompous miraculous gifts, in which there is really no intrinsecal excellence, nothing why we should desire, or expect them further, than as they may be useful for the Church, instruments of Religion, and motives to Faith and Repentance in defect of ordinary means, and acquired gifts. All which I would have those especially to consider, whose Enthusiastical tempers, or educations encline them first to admire, and then to conceit these miraculous gifts, till by insensible degrees they impose upon their own imaginations, and commence within themselves illuminated men.

* *Heb.* 12. 5, 6, 7, 8, 9.

Secondly, I proceed to shew what little reasons the *Romish* Doctors have to make *miracles a sign of the true Church.* For Miracles were formerly wrought for signs to confirm the Authority of the Apostles, and their Assistants and Successors, and to seal the truth of that new doctrine, which they were to preach about the world. Therefore to suppose that the Church stands always in need of Miracles is to suppose her to be still in a state of Minority, and her doctrine to be always a publishing to the world, or else to suppose, that infinite wisdom may be-

become impertinent, and ſeal the ſame truths, ten thouſand times over. Indeed, as they argue, in the Church of the *Jews* there were always miracles to be found, becauſe their *Theocratical* conſtitution of Church and State was miraculous, God as their King being obliged to make known his pleaſure in Civil and Military, as well as in Eccleſiaſtical matters unto them by *Voices from heaven*, *Oracles*, and *Prophecies* (as other Princes do by Proclamations, and meſſages) and their Prophets were always to work ſigns and wonders to prove the Truth of their miſſion, and ſometimes the certainty of what they foretold ſhould come to paſs. But then beſides the miracles, which belonged to the nature of their *Theocratical* Government, God wrought others for them, and among them, to render himſelf, and that particular Church more conſpicuous in the eyes of the *Gentile* world. Hither we may refer their miraculous victories by ſingle men, or armies over their enemies, which God wrought, to convince them by ſenſible experiments of his Omnipotence, that of all the *divinity* of the Eaſtern world he alone was the true God. But had the *Law* been publiſhed among all Nations, like the Goſpel, and *Judaiſm* become the Univerſal Religion of the world, Miracles at length would have grown out of uſe, as indeed they grew very rare after the *Jews* were diſperſed among the Nations, and their Law was tranſlated into *Greek*, which at the time of the Tranſlation was become the moſt general Language of the world.

Thirdly, I proceed to ſhew you how unreaſonably the Church of *Rome* hath acted in verifying the Fanatical pretenſions of ſo many groſs Impoſtors and Enthuſiaſts as ſhe hath done to Inſpiration; Propheſie; Viſions; Dreams; Familiar converſes with God, and the glorified perſon of our Saviour; working of wonders; Communion with Saints, and Angels; Raptures, Impulſes, and all other ſorts of Miraculous gifts, that we read

read of in the Primitive Church. Such as theſe were *Dominic*, *Francis* of *Aſſize*, *Francis* of *Pole*, *Francis Xaverius*, *Ignatius* the founder of the Jeſuits, *Genvieve*, *Tireſia*, *Catherin* of *Siena*, *Brigit*, and many more of both Sexes, whom ſhe hath not only Canonized for Saints, but to the great ſcandal of the Chriſtian Religion hath incorporated Religious Societies of men and women to live according to their pretended inſpired rules. For which not only the Common people, and the Brethren, and Siſters of the Orders, but their Learned Doctors pretend to have as great, (and, it may be, a greater) veneration, than for the Goſpel it ſelf.

Fourthly, I proceed to ſhew you what a ſandy foundation the Popes Infallibility is grounded upon. For it muſt be reſolved into this Enthuſiaſtical principle of immediate Inſpiration, which according to the doctrine I have now Preached, neither he, nor any other *Biſhop*, or *Presbyter* of the Church, hath warrant from the Scriptures to pray for, or expect. I ſay it is a moſt dangerous, and Fanatical pretenſion, which is ſo far from having any ground in Scripture, that it makes it a moſt imperfect and uſeleſs rule of Faith, deſtroys the certainty of the Chriſtian belief, which was fixed above Sixteen hundred years ago, and inſtead of being a means of ending controverſies, as Papiſts pretend, it introduces everlaſting Scepticiſm into all the parts of Divinity, by making truth, or falſhood, good, and evil, light, and darkneſs, ſweet, and bitter, nay what ſhall I ſay? by making right and wrong, God and *Belial*, Chriſt and Anti-chriſt depend upon the breath of a ſingle man.

In the Fifth place, let me ſhew you what a dangerous, damnable, and precarious principle that is, which * aſſerts, that immediate Revelation, or Inſpiration is not ceaſed, but is a ſtanding, and perpetual gift in the

* *George Keith's* immediate Revelation. Printed 1676.

the Church of Chriſt, belonging to the very ſubſtance of the Goſpel-Covenant, and of indiſpenſable neceſſity to the whole body, and every member thereof. And that this ſpirit of immediate Revelation or Spiritual light, is not, like the *Spirits* in Primitive times, to be tryed by the * Scriptures, and reaſon, but that both of them are to be tryed by it. This doctrine differs from the preceding only in this, that, that makes only the Biſhop of *Rome*, but this makes every private Chriſtian a Pope, and as it utterly overthrows the Authority of the Scriptures, and makes them an uſeleſs rule of Faith: So hath it already caſhiered the uſe of the Sacraments, and annulled the Miniſterial Orders, contrary to the Precepts and Precedents of the Goſpel, and the practice of Gods Univerſal Church. And when time ſhall ſerve, it can as effectually convert the Profeſſors of it into down-right Popery conſiſtently with their own principles, for they have nothing more to do, than to ſay that the Spirit hath told them that the Church of *Rome* is the only true Church, and that *ſupra hanc Petram* belongs to the Pope. As this doctrine was firſt privately ſowed among us by ‖ Popiſh Emiſſaries, ſo hath it been publiſhed in our and other countries by thoſe, who were Papiſts, as by *Robert Barclay*, who was bred in the Scottiſh Covent at *Paris*, and *Labbade* a Jeſuit defrocqued.

* *Barclay's Theſes, or Apologia Theolog.*

‖ *Foxes and Firebrands. pag.* 15. *&c. Printed,* 1680.

In the next place to mention will be ſufficient to confute the *Pſeudo-Prophetical* Spirits of this age, ſuch as *Nayler*, *Venner*, and *Muggleton*, with his companion *Reeve*, who call themſelves the Lords Two laſt Witneſſes, and Prophets, and have framed many tracts, and letters from *Jeſus*, and the Holy Spirit, a collection of which may be had in Print. I deny not, but that God is free to ſend Prophets when he pleaſes, and that he may do ſo, when the exigence of the Church doth require it; but then whenſoever he ſends them, he

he will, as he hath always done, ſend them with the power of working Signs and wonders, and whenſoever they ſhall come, we ſhall have a right to try them by the Scriptures, as a *Teſt*. But for theſe, and the *German* Prophets, who pretended to Inſpiration, and Prophecie without ſigns; to voices from Heaven, which none heard; and ſtrange Apparitions, which none ſaw but themſelves; and who Preached other doctrines, than what the Apoſtle hath preached, they were Enthuſiaſts, or Impoſtors, or a compoſition of both, and had they firſt appeared in the Church of *Rome*, his *Holineſs* had likely careſſed them for great *Saints* and *Prophets*, offered them the compliment of a new *Order*, and ſo have obliged them, as he hath done many more by the ſame arts, to devote themſelves to his ſervice, and declare him to be *Vice Deus*, *Vice Chriſtus*, a God upon earth, the Soveraign both of Angels and men.

In the next place let me obſerve unto you, that among all the *miraculous gifts of the Spirit* recited either in this *Chapter*, or any other place of the Goſpel, there is no mention made of *Heroical impulſe*, by which men were ſometimes irreſiſtably moved from the Spirit, under the *Jewiſh* Oeconomy to execute judgment in an extrajudicial manner upon the enemies of God. For God being the * *Political* King, and Legiſlator of the *Jews*, did as other abſolute Monarchs do, in ſome ſpecial exigencies ſend men with extraordinary ſupra-legal commiſſions to do preſent execution upon great and dangerous offenders without ſtaying for the ordinary proceſs by Law. But our Saviour, one end of whoſe coming was to put an ‖ end to the *Jewiſh* Oeconomy, and who *came not to deſtroy mens lives, but to ſave them*, gave no ſuch gifts unto men. No, there is to be no *fire from Heaven*, nor no *Phinehaſes* under the Chriſtian diſpenſation. Accordingly the firſt Apoſtolical ages of wonder were utterly ignorant of *killing impulſe* and *zeal*, which

* *If* 33. 22. *Ezek.* 23. 11. *Numb.* 31. 28. 40. 1 *Chron.* 29. 11.

‖ *Eph.* 2. 14. *Dan.* 9. 26, 27. *Acts* 10. 34, 35.

I could not but obſerve to the utter deteſtation of *Chriſtian Aſſaſſins*, the *Clements*, and *Ravilliacs* on one hand, and the * *Melvils*, and *Mitchels* on the other.

* *Knoxes* hiſtory. *Ravilliac redivivus*, and the hiſtory of the late Arch-biſhop of S. *Andrews* his murder in the *Spirit of Popery.*

To proceed, Let us a little more particularly reflect upon that blaſphemous doctrine of the *Quakers* (now by the induſtry of the Emiſſaries no contemptible Sect) concerning a *Spiritual miniſtery*, and *ſpiritual worſhip*, whereby they pretend that the Holy Ghoſt now comes down upon their Aſſemblies, as it did in the Apoſtles time, and moves them to preach and pray by inſpiration without any regard to condition, or Sex. Hence when they meet together they ſit hanging their heads in a ſilent dumb manner, till the Spirit, as they pretend, ſhall move ſome body, it is indifferent be it man or woman, to preach or pray. Accordingly they call their Preaching, *Propheſying*, and precariouſly ſay that they have the *Spirit of Adoption, by which they call God Father*, and that the ſpirit in the inſpired Miniſter *maketh Interceſſion for them with unutterable groans.* That they groan ſufficiently, we grant, for ſometimes in their meetings they do nothing elſe; but if their groaning, or vocal devotions be from the Spirit, how comes it to paſs, that the Spirit never moves them, as it did in the Apoſtles days, to Pray and Propheſie in unknown tongues? When we ſhall ſee in their Aſſemblies, as the unbelieving *Jews* and *Gentiles* did in the Primitive Chriſtian meetings, that they have the gift of tongues, and the gift of interpreting thereof; when together with the gift of tongues, we ſhall ſee that they have, as the Chriſtians had, all the other miraculous gifts; when we ſhall ſee that they ſhew themſelves to be *Prophets, and Spiritual* in receiving what this Apoſtle hath written (in particular, *that a woman ſhould not ſpeak in the Church*) *as the Commandments of God*, and laſtly, when with all this they ſhall preach no other doctrine, than what the Apoſtle hath preached, and the Catholick

lick Church received, then we will believe, if they be lawfully baptized, that *it is the ſpirit which is ſpeaking in them, and that God is in them and among them of a truth*, but till then we muſt believe them all to be Impoſtors, or Enthuſiaſts, and blaſphemers of the Holy Ghoſt.

Therefore in the next place let us conſider, what an horrible ſin it is to counterfeit any of the gifts of the Holy Ghoſt, in particular the *ſpirit of Praying and Preaching*, which, with the *gift of Faith* as it is taken for *inſpired courage and boldneſs*, is moſt eaſie to be counterfeited of all the ſpiritual gifts. But firſt let us make ſome reflection on the pretenders to the *ſpirit of praying and preaching*, under whom I comprehend not only thoſe whom I mentioned above, but another ſort of *ſpiritual juglers*, who when they are aſhamed to talk, like the loweſt form of Enthuſiaſts, in a plain Fanatical ſtrain, and ſo apparently blaſpheme the Holy Ghoſt, yet invent ſuch uncouth ambiguous terms in Divinity, and ſo artificially contrive the ſtyle and phraſe of their religious diſcourſes, as to beget an opinion in their followers, that they pray and preach by inſpiration, and ſo beſides the diſhonour they reflect on the Chriſtian Religion, and the Holy Ghoſt, maintain the Schiſms which they have made, under the colour of more ſpiritual ordinances and worſhip, and ſacrilegiouſly uſurp that ſpecifick veneration to themſelves, which was wont to be given to inſpired men. One equivocal phraſe which is commonly in the mouths and writings of theſe Sanctimonious men is the *Spirit of preaching*, and the *Spirit of prayer*, which, though by an *Hebraiſm* in *Engliſh*, they ought now to ſignifie no more than the skill, or habit of praying, and preaching, yet theſe Sophiſters and uſurpers (for ſo moſt of them are) of our Holy Profeſſion ſo uſe them, that the deluded people generally take them in a more obvious ſenſe for praying and preaching by immediate inſpiration from the Holy

Ghost. To this purpose they talk much of the *in-comeings*, *out-lettings*, and *in-dwellings* of the Spirit, and have taught their disciples to object, that to *pray by a form doth stint the spirit*, and by these, and other like phrases, whereof store may be found in *Rutherfords letters*, and the writings of the *Independents*, not to mention any more, they have made their followers take it for granted, that extemporary prayers, especially as they are spoken, and acted by them, are the effect of inspiration, and by consequence, that themselves are immediately inspired. This error concerning the extemporary spirit of Prayer hath been the cause of much * mischief to the Church, and of much dishonour to the name of God. It hath caused men to have a mean opinion of Forms, although our Saviour not only taught his Disciples to pray by a form, but prayed by a form when he hang'd upon the cross. It hath made them reject all *Liturgies*, and *Liturgical offices*, contrary to the practice of Gods Universal Church; nay it hath made these Spiritual Mountebanks not only dis-use the *Lords Prayer* it self, but forbid the use of it as Superstitious, Idolatrous and ‖ a Papistical charm. By this the people of these kingdoms have been led into the most *unnatural* Schism and Rebellion that ever was, not to mention the later *Murders*, *Rebellions*, and *Covenants*, which the Separatists from our *Sister Church* have committed, raised and carried on by the help of this delusion; and they may Preach, and Pray the people to what they please, as long as they hold them captive under this error, which is not only inconsistent with what I have now delivered concerning the gifts of the Holy Ghost, but contrary to the practice of the Catholick Church, and it may be confuted, would people but reflect, by the example of the *Pharisees* among the *Jews*; and the flagitious lives of many Christians, as of * *Basilides* the bloudy Tyrant of *Muscovy*, the late *Usur-*

per

* *Concil. Milev. 2. can. 12. Placuit, ut preces, quæ probatæ fuerint in concilio ab omnibus celebrentur, nec aliæ omnino dicantur in Ecclesiâ, ne fortè aliquid contra fidem vel per ignorantiam vel per minus studium sit compositum.* See also *Con. Carth. 3. c. 23.*

‖ See D. *Owens* Use.

* *Casaub.* of Enthusiasm.

per of theſe Three Kingdoms, the *Founder of the Jeſuits*, *Labbadé*, Major * *Weer*, and Captain *Venner*, who of all Enthuſiaſts, or Impoſtors that ever pretended to Pray by the Spirit, were in this ſenſe the moſt powerful, and eloquent, for they had *words* and *tears*, and *ſighs* at command, and ſo bewitched the people by their rapturous ſpiritual-like devotions, as to paſs for men extraordinarily inſpired.

* In Revil. rediv.

Which brings me to reflect on the arrogance and preſumption of ſome ſort of *Miniſters*, who warranting themſelves from the promiſes, which God made of his ſpecial preſence to the Prophets and Apoſtles, and the ſpirit of *ſupernatural courage and confidence*, which reſted upon them by virtue thereof, have treated Kings and Princes with a counterfeit ſort of Prophetical boldneſs, as if God, as he ſpoke to the Prophet *Ezekiel*, *had hardned their foreheads like flint or Adamant*, or had made them, as he told *Jeremiah* he would make him, like an *Iron-pillar*, *and brazen wall againſt the whole land*, *both againſt King and Prieſts*, *and Princes and people*. Hence with incomparable rudeneſs, and inſolence, they have contrary to all rules of Chriſtian Charity libelled and upbraided inſtead of humbly reproving their King, and all under the pretence of *preaching the word with boldneſs*, and as if God had ſent them on purpoſe, as he ſent *Nathan* to *David*, *Moſes* to *Pharaoh*, or *Elijah* to *Ahab*, *&c.* they have called Proteſtant Princes *Perſecutors*, *Idolaters*, and *Jeroboams* to their faces, and told them that God would deſtroy them and their houſe. Nay they have preſumed in Gods name to lay *civil injunctions*, and *prohibitions* upon them and their Courts of Juſtice, and when the Magiſtrate hath commanded the people to do one thing, they have charged them to do another. With the like counterfeit ſpirit of Apoſtolical boldneſs, but of real unchriſtian impudence and railing, they have ſpoken evil of Civil and Eccleſiaſtical *dignities* to the

great diſhonour of God, and his Prophets, and Apoſtles; who never ſpoke nor acted any thing by virtue of any ſpecial miſſion, and the ſpirit of courage which did attend them in it, but what was conſiſtent with gentleneſs, moderation, humanity, duty, and love.

In the laſt place give me leave to ſhew you, how much ſome Authors have injured the Chriſtian Religion, and abuſed the unlearned part of the world, who writing the lives of ſome modern *Enthuſiaſtical Divines* have repreſented them as endowed with moſt of theſe wonderful Spiritual gifts. Thoſe, who deſire to be ſatisfied in this particular, may conſult the life of Dr. *Samuel Winter* * Provoſt in the late times of *Trin. Coll.* by *Dublin*, and what is written of old Mr. ‖ *Welſh*, and other *Scottiſh* Miniſters, In *the fulfilling of the Scripture*, printed 1669. From whence, not to mention other examples, it will appear, that unleſs God in mercy rebuke that Spirit of Enthuſiaſm, which is gone out amongſt us in theſe Three Kingdoms, we may have as many *Legends* from ſome ſort of Proteſtants, as we have formerly had from the Church of *Rome*.

* In the 9. *p.* of the *præf.* the Author ſaith that he ſaw the ſky open, and heard a voice which ſaid to him, that neither he, nor his ſhould ever want: which cannot be true, for his ſon went a begging. ſee *p.* 41. of the book. In the 10. *pag.* God aſſured him that he ſhould have a ſafe voyage into *Ireland*, and convert many ſouls there, ſee *p.* 41. Once when he prayed for a ſick perſon in another land, he had an aſſurance of the parties recovery, by an *audible voice, and a glorious brightneſs* which ſhined round about him, *ib.* When he was a School-boy, God (he thought) aſſured him by a *vocal anſwer* that he heard his prayer, *p.* 2. When he was very ſick he aſſured his wife, that he ſhould not dy, becauſe *God had not fulfilled a certain promiſe* which he made to him. *p.* 4. He *converſed with Angels in a dream, and had ſhewed unto him the exceeding weight of glory, which is laid up in heaven for Gods choſen ones, p.* 17. He lay a whole day in an *extreamly rapture*, and deſired his wife, a Miniſter, and other friends to tell him, *whether he were in the body, or out of the body, for he could not tell. p.* 24. Before he prayed with Coll. *Jones* his wife when ſhe was ſick, he asked her *whether ſhe had faith to be healed?* and when he had done praying he aſſured her ſhe ſhould live, *p.* 44. His hearers could tell by his prayers for ſick perſons, whether they ſhould recover or not. *p.* 47, 48. he knew the ſame himſelf, *p.* 50. When his wife lay under a temptation to turn *Anabaptiſt, God aſſured him by prayer*, that he ſhould be quickly ſatisfied from heaven, *p.* 51. Mrs. *Winters* Siſters husband lying very ſick at *London*, ſhe ſent to the Dr. at *Dublin* to pray for him, but before he could be perſwaded to pray, he retired privately to *know of God if he were yet alive*, and after prayer aſſured the company, that he ſhould recover *p.* 52, 53. Once praying in imitation of *Abrahams* interceſſion for *Sodom*, as he kneeled againſt a poſt in the room, he ſaw a *great ſhining light about him, and perfectly heard a voice ſaying, The Nation ſhall be ſpared for ten thouſand righteous ſakes, p.* 56. He uſed to pray for things, and have his anſwer

ſwer before he roſe from his knees, and immediately give thanks thereupon, *p.* 56. He often heard voices, when none heard them but himſelf, according to *Acts* 22. 9 *p.* 57.

‖ Whom that Author *calls the man of God*, and ſaith that Mr. *Rutherford* called him the heavenly *Prophetical and Apoſtolical man of God*. He ſtruck a man dead upon the place, as S. *Peter* did *Ananias* and *Sapphira* with a word, *p.* 252. He told one *John Steward* of *Aire*, who came to viſit him in priſon, that the Plague of God was broken out in that place, and bid him haſten home, and cauſe *Heugh Kennedy* Provoſt of that town, to convene the people in the ſtreets, and pray together, and the Lord ſhould hear *Heugh Kennedy* and remove that ſtroke. Which (ſaith he) fell out in every thing as the man of God had foretold, *ib.* At the ſiege of St. *Jane de Angeli* he deſired the Canonier to diſcharge ſuch a piece of Cannon, aſſuring him, that God ſhould direct the ſhot, *p.* 254. He aſtoniſhed the King of *France* with a few words, and made him ſay, *Surely, this is a man of God*, *p.* 255.

There are excellent uſes, which might be made of what I have ſaid upon this ſubject. 1. Concerning the greatneſs of the Apoſtolical, or Epiſcopal power, as we find it exerciſed by this Apoſtle over thoſe, who were inſpired. For by virtue of that Eccleſiaſtical Authority, which he and the other Apoſtles received from Chriſt, and derived upon their Succeſſors the Biſhops, he ſilenced the *Propheteſſes*, regulated the ſpeaking of the *Prophets*, commanded that not above two or three *inſpired linguiſts* ſhould ſpeak at one meeting, and that not all together, but every one in his turn. But if there happened to be no Interpreter, then that they ſhould all keep ſilence in the Congregation, and only ſpeak mentally to themſelves. In a word he commanded that all things ſhould be done decently, regularly, and according to his appointment. He reproved them for coveting the gift of tongues, and told them plainly, that if any man thought himſelf a Prophet, or any other ways inſpired, he ſhould ſhew himſelf to be ſuch in receiving his orders, as the commandments of God.

Secondly, Concerning the uſefulneſs of humane learning, and the neceſſity of erecting Schools, and Univerſities for the teaching thereof. For the Chriſtian Religion cannot be ſupported againſt its adverſaries without humane learning *inſpired* or *acquired*. And therefore as the Apoſtles, and Apoſtolical preachers died, God ſup-

ſupplyed their mortality, by calling Philoſophers, and other Learned men to the rational defence of the Goſpel againſt *Jews*, Heathens and Hereticks, whom the former had redargued not ſo much by *words of mans wiſdom*, as by *the demonſtration of the ſpirit, and of power.* Nay among the *Jews* themſelves there were * Schools of the Prophets, in which as the *Jewiſh* writers agree, the youth were trained up by ſtudy and diſcipline for the reception of the Prophetical Spirit, which according to *Maimonides*, whom the *Jews* call the ſecond *Moſes*, rarely came but upon perſons ſo qualified and prepared. And I dare boldly ſay were it not for the *two Schools of the Prophets in our Iſrael*, that the Nation would ſoon be overrun with ignorance, and Religion quite born down with *Popery*, and other monſtrous Sects among us, which have increaſed with the ſame proportion, that humane learning hath been decryed, and the *Two Univerſities diſ-uſed.*

*These ſchools of Prophetical Education were at *Naioth* in *Ramah*, 1 *Sam.* 19. 19, 20. at *Jeruſalem*, 2 *Kings* 22.14 at *Bethel* and *Jericho*, 2 *Kings* 2. 3, 4, 5. and at *Gilgal*, 2 *Kings* 4. 38.

Thirdly, Concerning the goodneſs and wiſdom of God: his *goodneſs* in ſending his Spirit with miraculous gifts to ſupply the neceſſities of his infant Church, and his *wiſdom* in taking away theſe extraordinary means, when ordinary means were to be had. But I have been too tedious already. God grant that what I have now delivered ſo plainly on this ſubject, may conduce to make us all have right and worthy apprehenſions of the *Chriſtian Religion*, which however it hath ſuffered by ſome mens Enthuſiaſtical Notions, and zeal, yet ingenuous and teachable ſouls (and ſuch there are among the moſt erroneous Sects) will eaſily diſcern from the frame and tenour of this diſcourſe, that, as it was deſigned by its bleſſed founder, ſo it really is the moſt rational, ſober, and regular inſtitution that he could have given to the ſons of men.

FINIS.